

A True Tryall of the  
**S A I N T S** :

Or a Tryar, or a Measurer of those called  
 Ministers in SCOTLAND, how all may  
 come to know them by their Fruits, Doctrines  
 and Practises, which are clearly discovered unto all  
 who will or can receive the Truth.

For many of the Saints are truely Tryed by  
 this Generation of Priests, both by Perse-  
 cution, and Imprisonment.

*For the Devill shall cast some of you into Prison,  
 that ye may be tryed, Rev. 2. 10.*

And so the Priests of Scotland are discovered in this  
 Book, their Doctrines and Principles unto all who  
 can but Reade it with understanding.

*By a Servant of the Lord who for Syons sake cannot hold  
 his Peace, and for Jerusalems sake will not be at rest, un-  
 till the Righteousnesse thereof goe forth as brightnesse,  
 and the Salvation thereof as a Lamp that Burneth, Isaiah  
 62. 1:*

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Known unto the World by the Name of,  
*John Grave.*

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Printed in the Yeare, 1658.



Concerning the Sufferings of Friends in  
*Scotland* by the Priests.

Concerning Sprinkling of Infants.

Concerning Singing of Psalmes.

Concerning what the Priests practice in their  
Steeple-houses for their Worship.

Election and Reprobation cleared.

The Word cleared from the Words.

The Gospel cleared from the Declaration.

Concerning the light.

Grounds and Reasons why we deny the Priests  
of the World to be Ministers of Christ.





*A true tryall of the Saints ; Or a tryar or a measurer of those called Ministers, how all may come to know them by their Fruits to be no Ministers of Christ, as will appear to all who Reads this Book with Understanding, but to be of that Generation which the false Prophets, Chiefe Priests, Scribes and Pharisees were of, both by Persecution, Doctrine, Principles, and Practises, as you may see who Reads this Book over with moderation, and in the feare of the Lord.*

**J**ohn Hart and Alexander Hambleton were Summoned by the Priests to appear before them the eighth day of the seventh Moneth 1656. to Answer to a Bill they framed against them, and some others; And when they came to the place appointed to Answer the Priests; Then James Nasmith Priest of Hambleton said unto them, *Remove, or els he would make them remove by Club-law*: Doe not the Priests of Scotland say, *The Scriptures are their Rule*? Where have they Scripture for threatening those that come before them to Answer them at their Summons with *Club-law*? Doe not they discover themselves to be of that Generation which ever Persecuted the Righteous, who threaten them that are innocent, that come at their Call, to Answer them with their *Club-law*? Have not they appeared outwardly beautifull? but now their inside appeareth to be ravening; for the Priest sent his Servant for the Magistrate of the Towne, and he violently took them away, and put them in Prison; and so, doth it not appear unto all hereby, that the Priest is above the Magistrate, when he commeth at his command, and executeth his wicked desires? For surely they doe not as they would be done unto; and then they are no Ministers of Christ: For he saith, *All things whatsoever ye would that*



men should doe unto you, doe you even so to them ; for this is the Law and the Prophets, Mat. 7. 12. for we appeal to the witnesse of God in you all, whether ye would even be Imprisoned, or not ? and whether it be not contrary to the Law, and to the Prophets, Christ and his Apostles, to doe unto us, as ye would not be done unto ? Here ye are tryed with Christs own command which he gave unto his Apostles, and you professe to be his Ministers ; but are not you contrary to them, who Imprison and Persecute ? for we shall leave it to Gods witnesse in all ; let that Answer, *I. H. A. A.*

*Andrew Browne, John Hart, and John Laycocks*, were Indicted by *William Hambleton* Priest of *Glasford* to the Justices ; who by them (called Justices) were summoned to appear before them at *Hambleton*, the 29. of the eight Moneth, 1656. who appeared according to their Summons ; and the Priest came and declared against them, and said, *They had disturbed him when he was Catechysing the People* : But is not he a blind guide, who is a Persecutor ? Where did ever any of the Ministers of Christ Catechise the People ? Is it not a Tenent of the Papists ? If it be not, shew it by plain Scripture, from the Apostles, or confesse thy selfe, (thou and thy Brethren) to be of the Papists Generation, and no Ministers of Christ ? and then, thou and they erre, not knowing the Scriptures, *Mat. 22. 29.* and for speaking to the Priest, the Justices (so called) did fine every one of them twenty shillings : What is it that Truth disturbs ? Is deceit grown to such an height in *Scotland* among the Priests, that the Truth may not be declared against it, where it is brought forth, and made manifest ? But you must fine them, and seek to bind them in Bonds : but it is like that the Priests, and all their strength, both Prisons and Stocks, cannot bind the Truth, nor stop the mouth of it ; but their folly will be made manifest unto all : And because they could not enter them in Bond and Surety for Conscience sake, to pay the Fine, or speak no more to the Priests ; they committed them to *Hambleton* Prison : and they had not their wills fulfilled on them there, but removed them to *Glascoe Towle-booth*. Doe ye not openly manifest your folly, as *Iannes and Iambres* did, who resisted the truth ? And doe not you so ? when ye Prison and Persecute them that are in it ?



it? *2 Tim. 3. 8.* And doe you not think that your own Hearers doe see you in these things? and is not this the way to lay you open to them all, your Persecuting of the Saints? And doth it not appear that you are Wolves, and ravening Beasts? And is it not a shame for you to professe your selves to be Christians, who hale from Prison to Prison those that cannot submit unto unrighteousnesse, but declare against it? Did the Saints ever so as ye doe? Have you not your example from the false Prophets, Chiefe Priests, and Heathenish Rulers which went before you? and doe you not exceed them in Persecution? And what doe you think? will not the Lord be revenged upon you, and on such a Nation as this, who cause the innocent Lambs to suffer who bear Testimony to his Truth, and against deceit in the Nations? and we leave our revenge unto him, who will reward every man according to his deeds done in the Body, *A. B. I. H. I. L.*

*George Weare* went unto the Steeple-house at *Lesmahaga* to Reade a Paper, containing some Reasons why he denyed the Priests of the World: and the Priests said to the people, *Strike down that Excommunicated swinger*; so the people, (in obedience to the Priests command) began to beat him, and others who were with him, and haled them out of the Steeple-house; so may you not see, that he teacheth the people contrary to Christs Doctrine, who saith, *Whosoever smiteth thee on the right cheeke, turn to him the other also*, *Mat. 5. 39.* Doth not he Preach another Doctrine then Christ? and doth not the Apostle say? *If any man teach any otherwise, and consent not to wholesome words, even the words of our Lord Iesus Christ, and to the Doctrine which is according to godlinesse: He is proud, knowing nothing, but doting about questions, and strifes of words, whereof cometh envy, strife, railings, evill surmisings, &c.* *1 Tim. 6; 3. 4. 5.* Where did ever Christ, or his Apostles bid knock down the Excommunicated swinger? Whether is not this the Doctrine of Devils, or not? And is not he accursed that Preacheth any other Doctrine then Christ and his Apostles? Where did Christ ever teach such a Doctrine? Is not this contrary to his words? and are not these unwholsome words? are these even the words of our Lord Iesus Christ? to bid knock  
down

*down the Excommunicated Swinger ? And is not the Priests Doctrine contrary to godlinesse ? who would have any knocked down ? And is not he proud, and knows nothing, who is in strife and envy ? and is not he in Cains way, a murderer ? And doe you not know, that no murderer hath eternall life abiding in him ? Iohn 3. 15. G.W.*

*Iohn Hart in the heads of Glasford, and Iannet Hambleton in the Westmanies, were summoned by a Constable to appear at Laneridge the fourth day of the sixth Moneth 1657. And William Hambleton Priest of Glasford did declare against them for entertaining the people of God, who in scorn are called Quakers ; and the Iustices (so called) did fine Iohn Hart, and Iannet Hambleton either of them twenty shillings ; and because they could not pay it for Conscience sake, they committed them to Prison, and another friend called Andrew Brown, because he required the Iustices not to proceed against one friend that was absent, till he were present, to Answer for himself, that was the ground they committed him to prison : Doth not their rage and envy appear much in these things ? And doe not they act contrary to the Apostles Doctrine ? who saith, Be not forgetfull to entertain strangers, for thereby some have entertained Angels unawares, Heb. 13. 2. But doe not the Priests in Scotland, in stead of entertaining strangers, cast them into prison that doe entertain them ? and doe not the Priests make a Law contrary to the Apostles Doctrine ? though they professe the Scriptures to be their Rule and God in words ; yet in works doe they not deny him, who would have them, that fear him not to be entertained, and doe Imprison them who doe entertaine them ? For at a Generall Synod (as they call it) that was holden at Glascho by the Priests, they did ordain, That it should be Published in all their Steeple-houses, That none of those People called Quakers, should have any entertainment ; and that no People should have any dealings with them about any civil affairs : and so some Friends being in an Inne, at a Town called New Mills, they were denyed of Lodging, and violently hayled out of the House, and stoned out of the Town, about the tenth houre of the Night into the open Fields. Oh how are*

are the Children of God made havock on by this Generation of persecuters! Doe ye not manifest your selves in these things unto all people, who would not have people to have civill dealings one with another? Can you bring a Law from the Pope at *Rome* to exceed this of yours, or to be equall with it, if it were in force according to your Excommunication? Doth not your Law give liberty, that any man may murder these you Excommunicate within three dayes, or seaze upon their goods? Where had ever the Prophets, Christ, or the Apostles such a Law? Is not this Popery? and would ye not starve them, with whom ye would not have any to buy or sell? or to have any civill dealings with them? and is not these things abominable? and doe not these things uncover your hypocrisie, and let your rottenesse appear unto all? and so, are you not laying open your own shame to all who have any fear of God in them? and how have the Lambs of God suffered in *Scotland* by the Priests? You Magistrates, bring forth your Ministers, and let us try them by the Scriptures, which they professe to be their Rule: For, doe you not defend them, with your prisons, stocks, and setting gags in the mouth, and written paper on the Breast of the Innocent? Shew plain Scripture for these things if you can, for which you <sup>are</sup> against us; for you professe it to be your Rule, and must you not be tryed by it? But doe you not exceed the Heathen in these things? and are not they your examples? For we Reade that they stocked, and they imprisoned the Saints; but we never Reade, that they put gags in the mouth, or papers on the Breast; and so, are not you to be declared against, to be no Ministers of Christ, but of Anti-Christ, and of unrighteousnesse: And so, is not *James Nasmyth*, and all his generation, who are persecuters of the Righteous, Ministers of the Devill? What? is the Priests hypocrisie like to be discovered? and doe you think to stop the mouth of truth, with putting gags in the mouth, and setting in the stocks on the Market day, in the Market places, and hayling into prison, and sending from Constable to Constable out of the Nation? Doe not these things manifest you, that you cannot defend your selves, by that you call your Gospel, without prisons, and stocks, and banishment? Doe not these things  
(being



(being your Fruits) make you known unto all people to be none of the Ministers of Christ? Much might be declared concerning our sufferings for the testimony of Iesus, which we bear witness to, both in the Steeple-houses, and in the Streets; and severall times our meetings have been broken up in *Scotland* by the rude multitude, and stoned by them; and much of our blood shed, and mire of the streets thrown upon us, as many can truly witness; and have been persecuted from City to City, for the testimony of Iesus, as truly as ever was; and have been stoned, and knocked down, and carryed before Magistrates, and Rulers, and then cast into Prison, and afterward brought forth, and put into the stocks in the market places, with the gagg in the mouth, and paper on the Breast, for people to behold. Doe not these things shame your Teachers? What? if it were truth which they Preached, would not they be able to stop the mouth of gainsayers, without the help of Magistrates, and prisons, stocks, and gags in the mouth, and Banishment out of the Nation? Were it not more Honour for you magistrates to leave them to themselves, and not to take part with them in persecution? And if they be the ministers of Christ, let them prove their practice by the Scriptures; *For the weapons of our warfare are not carnall; neither doe we wrastle against flesh and blood, but against Principalities and Powers, against spirituall wickednesse in high places, Eph. 6. 12.* But it is evident to many thousands in these Nations, That the Priests wrastles against flesh and blood, who cast flesh and blood into prison, and bids knock them down whom they have Excommunicated: Who would have thought (within these few years) that the Priests of *Scotland*, who had such a great Zeale as they professed to God, would have proved and appeared to be such great persecutors, who hath had such a forme of godlinesse? but now its proved to be deceit, for now is the time of their tryall come; and doe they not appear to all, to be in the state of ravening Wolves, and persecute the Lambs that are in the life that they professed? let that of God in all judge, and to that shall we be made manifest, and let that answer, and to that we shall leave it, which shall witness us to be in the truth in the day of the Lord, & they to be persecutors of it, *I. H. A. B. I. H.*

William

*William Gray, John Gray, John Robin, James Findley, and Robert Findley, were summoned by the Sheriffe of Dunbarton-shire, for to be on a Jury; and because they could not Swear and transgresse Christs command, they were not suffered to doe the Service of the Common-wealth; and so they committed them all to Prison, and said, They would teach them better manners, and make them to bow. Mark, and consider all people; can any teach good manners, who would draw them into the condemnation of the Devil? out of Christs command, Mat. 5. 34. who saith, Swear not at all. And is not your Law grounded falsly, contrary to Christs command, and the Apostles Doctrine? And if so, are any such Laws to be obeyed, or bowed to, but rather suffer under them, then to transgresse Christs command? who saith, Swear not at all. But it may be you will say, Abraham sware, and Moses, and the Prophets sware; but Christ, who was before Abraham was, and is the end of the Law which Moses wrote, and came to fulfill the Prophets. Mark, to fulfill the Prophets, Christ came; who saith, Swear not at all: And if you love me, keep my Commandements, Iohn 14. 15. and they that would draw men into the swearing, into the condemnation, into the Doctrine of Devills; doe they love him, who saith, Swear not at all? And are not they Enemies to Christ, and his truth, who cause men to suffer, because they cannot Swear, and transgresse Christs command? Oh! was ever the like knowne in any Generation, either by the prophets, Christ, or his Apostles, that they Imprisoned any for not Swearing, or any other thing? and if you cannot shew it by plain Scripture from them; confesse your selves, that ye follow the steps of the Heathen. For William Gray was summoned to appeare before the Presbytery at Glasgo for a witness, and Patricke Galassie, Chiefe Priest, and principall of the Colledge, bid him Swear, and hold up his hand: and he answered, That Christ commanded him that he should not Swear by any thing: and the priest said to him, I bid you Swear by no thing but God himselfe; and he said, He could not Swear at all, but should speak the truth: but the Priest answered, and said, They should have no truth there, but what was Sealed with an Oath: so may not all that feare the Lord, see these Presby-*

*terian Priests to be Children that are corrupters, a seed of evill  
 deers, Ilay 1. 4. for the Saints were to Blesse. and not to Swear  
 at all, who kept Christs command, Rom. 12. 14. James 5. 12.  
 but the Priests of Scotland must have no truth amongst them,  
 but what is sealed with an Oath. And so have not they for-  
 saken the right way, which is Christ, Iohn 14. 6. who saith,  
 Swear not at all, Mat. 5. 34. And is he their Example? or  
 doe they follow him, or his Ministers, who saith, Swear not at  
 all? and doe not they say cleare to the contrary, when that there  
 must be no truth amongst them, but what is sealed with an  
 Oath? and so, are they not of that Generation which are ear-  
 nall, and walk as men, who are in strife and envy? For men  
 verily Swear by the greater, and an Oath of confirmation unto  
 them is the end of all strife, Heb. 6. 16. For where envying and  
 strife is, there is confusion, and every evill worke, James 3. 16.  
 and the Brethren which kept Christs command, were out of  
 envying, out of strife, and out of confusion, and every evill  
 work. But are not the Priests of Scotland found in these things?  
 in bitter envying, strife, and in confusion, and every evill work,  
 and so are among the men of the World, for they were to  
 Swear by the greater, who were in the strife; and an Oath of  
 confirmation to them was the end of strife: For the Bre-  
 thren who abide in the Doctrine of Christ, and keep his com-  
 mand, were not to Swear at all, lest they fell into condemna-  
 tion; so they, who would draw men to swear, would they not  
 draw into condemnation of the Devill, out of Christs com-  
 mand, who saith, Swear not at all; And if ye love me, saith  
 he, keep my Commandements, Iohn 14. 15. And doth not he say,  
 He that saith I know him, and keepeth not his Commandements,  
 is not he a lyar? And are there not many in this state, who  
 persecute, and imprison? And doe any such keep Christs com-  
 mand, who swear, or lye, or doe unto men, as they would not  
 be done unto? are not all these transgressors of Christs com-  
 mand? and such Anti-Christ, who are out of the Doctrine of  
 Christ? And must they not be tryed by the Scriptures, which  
 they professe to be their Rule? and now is the day of their  
 tryall comming on, and making manifest; hath there not been  
 a day, that they might have preached what they would for Do-  
 ctrine,*



Erine, and the people durst not have said to the contrary? but now it is not so, for that was a time when they ruled over the people with force and cruelty, and were as Lords over Gods Heritage: but now we will try them by the Scriptures, and we will be no more deceived by them, as will clearly hereafter be made manifest. *W. G. I. G. I. K. I. P. R. F.*

Upon the twelfth day of the tenth moneth, 1658. *Henry Foreside* priest of *Linga* in *Dunbertonshire*, said in his Prayer, *The Lord never give them rest, who are the upholders of this liberty and tolleration, which is so grievous a burden upon the backe of the godly: And the priest prayed, The Lord take away this liberty, and tolleration: Witnesses of this, who was in his presence (and were his Hearers) Andrew Gray, Agnus Gray, Ellin Gray.* Now all ye Rulers and people may see, that this priest would have you over-turned, who prayed to his God, *that he would never give them rest, who are upholders of this liberty.* It is very like, there are more priests in *Scotland*, that are in this priests mind; let them deny him, or otherwise we shall declare against them all; for he is one that speaketh evill of Dignities, *Iude 8.* and transgresseth Christs command, who saith, *love your Enemies*; here all may see *Christs Ministers were to love their Enemies*, *Mat. 5. 44.* and *blesse them that curse you*, (saith he) *doe good to them that hate you; and pray for them that despitefully use you, and persecute you.* But we shall appeal to the witnesse of God in the priests and people, whether they keep Christs command, or not? and whether you doe unto us, even as you would be done unto? Would you even be persecuted? would you even be Imprisoned? would you even be stocked, or stoned, or banished out of the Nation? What would ye doe if this priest had his prayer fulfilled, *if the upholders of this liberty were taken away?* what more could ye doe, except take away life? and *if the upholders of this liberty were your Enemies and persecutors; if ye were Ministers of Christ, ye priests of Scotland, ye should blesse them, and not curse at all, (Rom. 12. 14.) if you kept the Apostles Doctrine, and Christs command.* And the priest said, *That this liberty and tolleration is a grievous burthen upon*

*the backe of the godly.* But art not thou an Enemy to God, and godlinesse, thou, and thy Generation, who prayes against liberty? and is it not deceit that is burthened in thee, and them, who imprison, stock, and hayle out of your Synagogues, and cause the innocent blood to be shed? and so, are not ye they that burthen the godly? what, is not your liberty large enough to persecute? Its like this priest doth not love these Rulers, nor the upholders of this liberty; and if ye priests doe not deny him, must not you all be declared against, to be of that generation *that beare rule by their means*, Jer. 5. 31. Would ye not Lord over the people, and would ye not keep them in bondage under you, as you have had it formerly? but the Lord is bringing forth by his power from under you, as you may reade *Ezek. 34.* and will deliver his Flock from your mouths, and they shall not be meat for you; and he is bringing backe, and straitning your priests of your liberty, and that's a burthen to you, *who look for your gain from your quarter*, Isay 56. 10. 11. 12. And doe you not fear, that it must be taken from you? and doth not that trouble you? For wherein doe you differ from the false prophets? doe you not bite with your teeth, and cry peace, as the false prophets did? and he that pattereth not into your mouths, *doe you not even prepare warr against him*, Mich. 3. 5. *therefore shall right be unto you, that ye shall not have a Vision, and it shall be dark unto you, &c. then shall the Seers be ashamed, and the Diviners confounded; yea, they shall all cover their lips, for there is no answer of God, (Micha 3. 6. 7.) to them who run, and the Lord never sent them*, as you may reade, *Ier. 23.* therefore they doe not profit the people at all: so all people (in love to your soules) consider and search the Scriptures, and try your Teachers by them, and see if your Teachers beare not the same Fruits, and have not the same marks, which the false prophets, Scribes, Pharisees and Chiefe priests had; for doe not they every one look to his own way, *every one for his gaine from his quarter*, (Isay 56. 10. 11. 12.) as the false prophets did: and *doe not they beare rule by their means?* (Jer. 30. 31.) as the priests did formerly: And doe not they teach for hyre, and divine for money? and did not the true prophets cry

cry out against such, *Micah 3. 11.* And doe not they stand  
 praying in the chiefest place of the Assemblyes? *Mat. 6. 5.*  
 And are they not called of men, masters? And did not he cry  
 woe unto such as were called of men *Master*? And did not he  
 call them *Whited Walls, and Painted Sepulchers*? And did not  
 he say, *they were full of iniquity and hyecrisie*? And did not  
*Christ* call them *Serpents, and a generation of Vipers*? as you  
 may reade, *Mat. 23.* And are not your priests in the same  
 steps? and must they not have the same woe, who have the  
 same Name? and doe they not beare the same Fruits? And  
 doth not *Christ* say, *By their Fruits ye shall know them*? *Mat.*  
*7. 16.* And are not such to be cryed woe against now, that  
 beare the same fruits, as the false prophets did, though they  
 prophesie in his Name? must not all such workers of ini-  
 quity depart from him? And are not these *Anti-Christ*s that  
 abide not in his Doctrine? And are not the Woes and Judge-  
 ments of God to all such, who have forsaken the Righteous  
 way, as *Balaam* did, *who loved the Wages of unrighteousnesse*?  
 And doe not they so, who receive Titles, Stipends, and Aug-  
 mentations? And were not *Gifts Balaams* error? And doe  
 not they run greedily after *Gifts and Rewards*, *Iude 11.* And  
 doe not they walk after their own ungodly lusts, *having eyes*  
*full of Adultery, that cannot cease from finne*? *2 Pet. 2. 14.*  
 And doe not such beguile unstable soules, that have hearts ex-  
 ercised with covetous practises? And are not such cursed  
 children, whose mouthes speak great swelling words of Va-  
 nity? And have not they mens persons in admiration be-  
 cause of advantage? And doe not they bow unto them with  
 their Harts in their Hands, that they may uphold them and  
 their Gaine from their quarter? And are not these the peril-  
 lous times *Christ and the Apostles spoke of*? And had not peo-  
 ple need to beware of such, lest they be deceived? For, are  
 they not lovers of their own selves? And are they not covetous,  
 boasters, proud, blasphemers? Are they not disobedient to  
 Parents, unthankfull, and unholy? And are they not with-  
 out naturall affection, who persecute the innocent? and are  
 they not truce-breakers? And are they not false accusers of



us, who call us Deceivers, and cannot prove it ? And so, are they not fierce despisers of those that are good, when as they can lay nothing to our charge, but false accusations ? And are they not heady, high-minded ? and are they not lovers of pleasures more then lovers of God ? And have not they a Forme of Godlinesse, but denying the power thereof ? And doth not he say, *From such turne away ?* And doth not he say, *Of this sort are they that creep into Houses ?* And is it not their practice to goe into the Steeple-houses of them that have the Forme, and have lost the power ? and doe not they leade captive silly Women, laden with sinne, and led away with divers lusts ? and are not such ever learning, and never able to come to the Knowledge of the truth, who follow them that creep into Houses ? And are not they men of corrupt minds, and reprobates concerning the Faith, who beare those Fruits afore-mentioned ? *for by their Fruits ye shall know them ;* For is there any other way to know the false prophets, and Anti-Christis, but by their *Fruits, seeing they are come in sheeps clothing ?* as you may reade, *Mat. 7.* doth not he say, *Beware of false Prophets which come to you in sheeps clothing ?* but doth he not say, *they are inwardly ravening Wolves ?* *Mat. 23. 34.* and have not your priests appeared so, in scourging them in your Synagogues, that are sent unto you, and persecuting them from City to City ? And doth not Christ say, *They shall put you out of the Synagogues ?* And have not we often been put out of your Synagogues, and meeting places, and kept at doores, by the men that beare the Halbarts, and the Priests Elders ? And doth not he say, *The time commeth, that whosoever Killeth you, will think he doth God service ?* *Iohn 16. 2. 3.* But are not such deceived, though they doe it through wicked Zeale ? And would ye not have killed, if the power of God had not been over you ? But did you not feare the *English Army* more then God ? And how often did the *Souldiers* take us from your rude multitude ? And doth not *Christ* say, *These things will they doe unto you, as, scourging in the Synagogues, persecuting from City to City, hayling before magistrates and Rulers, and putting you out of the Synagogues,*

gogves, and Killing you. And is not this a wicked Zeale ? For Christ saith, *These things will they doe unto you, because they know not the Father, nor me.* And are you not in Cains way, in Envie, who do these things ? And was not he a murderer of the Righteous ? And doe you not know, that no murderer hath *Eternall Life abiding in him* : as you may reade, *John 1. 3.* And have not ye Envie in your Hearts, and Hatred ? and are not such murderers, and in Cains way, and in Corahs way, who gainesaid the truth ? And doe not you so, who call the light naturall, that lighteneth every man that commeth into the world, which is the true light ? and must not all such perish, that bring forth such Fruit ? For we shall leave it to the witnesse of God in all consciences, and plain Scripture, Whether your Priests doe not beare those Fruits, yea, or nay ? And let that of God in all judge, and plain Scripture ; For every Tree must be known, and judged by his Fruits : Even so, every good Tree bringeth forth good Fruit ; but a corrupt Tree bringeth forth evill Fruit : a good Tree cannot bring forth evill Fruit ; neither can a corrupt Tree bring forth good Fruit. Every Tree that bringeth not good Fruit, is hewen down, and cast into the Fire ; wherefore by their Fruit ye shall know them, as you may reade, *Mat. 7.* All people upon the Earth, all you mind that of God in you, and walk in Obedience to it, which is the light of Christ, that lighteneth every man that commeth into the World, which is the true Light, and not a naturall Light, as the Priests call it ; and in it, and with it, are all the priests and professors in the World comprehended, who deny it, and hate it, and are out of the Doctrine of Christ, and his Apostles, who beare witnesse of the Light, and said, *It was the true light, that lighteneth every man that commeth into the World,* saith *John 1. 7.* And saith Christ, *The Witnesse that he Wisnesseih of me is true,* *John 5. 32.* For, saith Christ, *I am the light of the World, he that followeth me shall not walk in darknesse, but shall have the light of life,* *John 8. 12.* For *I am come a light into the World, that whosoever beleeveih in me shall not abide in darknesse,*

ness, Iohn 12. 46. So all must come to beleeve in *Christ* the Light of the World, before ever they can come forth of Darknesse. I. G.



### Concerning Spinkling of Infants.

**T**His is one of the Priests Ordinances, which they pra<sup>ct</sup>ice among their people, to Sprinkle Infants with outward Water, which they have no Scripture for, from *Christ*, nor his Apostles : And they call Sprinkling of Infants, a Baptizing of them into the Visible Church, which is false ; and this they call an Ordinance, they have no ground for it from the Scriptures ; neither doe we reade in the Scriptures of Truth that ever *Christ* Ordained such an Ordinance, or commanded his Apostles to pra<sup>ct</sup>ice any such thing, as to Sprinkle Infants ; but the Papists doe, and they were the first Ordainers of it. And have not you gotten out of the Popish Formes and Inventions ? shew by plaine Scripture what you differ from them in pra<sup>ct</sup>ice and Doctr<sup>ine</sup>. For is there any but one Faith, one Lord, and one Baptisme ? And doe you say, That Sprinkling of Infants is that one Baptisme that Baptizeth all into one Body ? And is't not a ground of your Faith to Sprinkle Infants ? and is not your Ground and Faith built upon a false Foundation ? For by one Spirit we are all Baptized into one Body, 1 Cor. 12. 12. And dare you say, That Water Sprinkled upon Infants, is that one Spirit, that Baptizeth all into one Body ? and if you cannot prove it by plain Scripture from the Apostles ; confesse that you have your Principles from the Pope ; and Preaches, and calls that Baptisme, which is not. And if you should say, That your Sprinkling of Infants came in stead of Circumcision ; We declare it is false ; For there was none to be Circumcised but the Male Children ; but you Sprinkle both Males and Females,



Females; and so it is neither Signe, nor Figure of Law, nor Gospel, but a Popish Invention; which the Lord God will bring his people from under, and throw it down, as he hath done your ----- *Stoole of Repentance*, and will gather his people into one heart, and one mind, and they shall drink of one Spirit, and be Baptized into one Body by it, which all the Priests upon the Earth, and their followers, are Strangers to, who Sprinkle Infants.



### *Concerning Singing of Psalmes.*

**V**What? are not ye discovered to be deceivers, that practice Traditions of men, for Principles and Doctrines? Where have you Scripture, to give the people *Dauids Psalmes* in Rime and Meeter to sing, his Prayers, his Prayses, his Prophecies, his Tremblings, and his Complaints and Roarings, his Weepings and Watering his Couch with his Tears, and making his Bed to swim? Did *David* sing when he Prophesied? How doe you cause the people to erre, who give them his Prophesyings and Tremblings to sing, who never witnessed the same Prophecies and Tremblings fulfilled in them? or was he in a singing condition here? or, are these to be sung by any? when he was in his Complaints, Roarings, and Weepings. How blind are you, that practice these things for Ordinances? Can any sing, when they complain, when they are in pain and weeping? And doe you not lye, when you sing, and say, *You Water your couch with your tears, and make your Bed to swim?* He was not in a state and condition of singing, when he watered his couch with his Tears, and made his Bed to swim; *For he was weary with his groaning, when he made his Bed to swim, and watered his couch with his tears* Psal. 6. 7. then were his Eyes consumed because of greife. How ignorant are you that sing  
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these things, which are not to be sung ? And how doe you sing lyes in hypocrisie, if they were to be sung, that cannot witnesse the same things fulfilled in you ? for you sing and professe that which is none of your own ; and is not that lyes in hypocrisie ? May not you see your ignorance, and blush, and be ashamed ? What ? when he Prayed, he did not Prophe- sic ; and when he Sung, he did not Mourn ; and when he com- plained and roared, and his Eyes were consumed because of greife, and his flesh withered off his bones ; these were no sing- ing conditions, for then he came to say, *His heart was not haughty, nor his eyes lofty*, Psal. 131. 1. How blind are ye, and ignorant of the truths of God, and the Scriptures, and the work of the Lord in you, who sing and jumble all these conditions together ; for there is but one state of singing ; and doe you not see how many states and conditions *David* was in, which he did not sing ? neither can you prove it, that ever he com- manded his conditions to be sung. And doe you not sing with- out grace, and understanding ? and is there any to sing, but with grace and understanding in their hearts ? and doe you not erre, who sing these conditions of *David* ? and is it not horrible blasphemy to sing them ? and are ye not haughty and proud who sing them ? though ye may sing, and say to the con- trary, *that ye are become as weaned children*, let the witnesse of God in you all answer what you are weaned from ? and see if these be not errors which you practised, and hold forth for Principles and Doctrines to the people.



*Concerning what they practice in their Steeple-  
Houses for their Worship.*

**F**OR all people to consider, lest they be deceived with these things which they practice. What ? is this like the wor-  
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ship of God, which they up-hold in the House of Worship? for is not God a spirit? and must not he be Worshipped in spirit, and in truth, John 4. 23. And is yours ought like the Worship of God, that ye up-hold in your Houses? or if there be none to speak in't, is there any worship in it? And is this like the Worship of God, for a man to speak, and as long as he speaketh, so long your Worship holds? Is this a spirituall Worship that stands in VVords? for if there be no VVords, there is no VVorship among you. Where have ye an Example from Christ, or his Apostles, for this VVorship of yours? For a man to take a Text, raise Markes, Uses, and Observations; and to call the people together with a carnall Bell, and to limit your spirit to an Houre-Glasse. Is not your Worship, and Foundation built upon the sand? What? Is this like the Spirit of God that leads you? Is not the Sand in the Glasse your leader, and carnall Bell all the call you know, when you will not meet, till it call you together, nor speak any longer then the sand hath runne so many Houres in the Glasse? Oh may you not shame to professe your selves to be Ministers of Christ! or you that follow the Priests, the Bell, and the Glasse, to be VVorshippers of him. Doe you not think that hundreds hundreds of your own Hearers doe see you in these things? And are you not of that Generation of the Pope, that up-hold this Temple-worship, which you call your Church? And are not they the first Founders of this VVorship ye hold up, these Temples with the Crosses upon the end of them, and the Pictures in them, and Stooles of Repentance, which are thrown down in many of them? And were not they a part which belonged to the Idolatrous Worship? and doe not ye murmur, & cry out for the losse of them? and doe you not think that the Lord will over-turn all such VVorships, as well as a part of them, which are of the Popes invention, these Temples, Tythes, and Pulpits, and all that belongs to them? And doth not the Priest, and his Elders hold a Sessions in that they call a Church? Doe they not sit about a Table like to the Papists? and is not the Priest the Head Judge



of that they call their Sessions? and doth not he Lord over Gods Heritage? And some have been in the presence when they have holden such a Sessions, who bear witness against all their practice. And some of you have said, *That ye were not met about the things of God.* And so, are not your meetings about the things of the Devill? And is it not high time to cry against such meetings? These things were spoken in *Douglass Steeple-House*, as many can witness, where *Petar Kid* Priest, cryed for the *Stoole of Repentance* againe, *which was throwne downe*; and said, *They should have it set up againe, to set those on, who transgressed, or slandered the Dead*, (as he said.) Oh! may you not blush, and be ashamed of these things? Would you have put your *Stoole of Repentance* in stead of Christ? For is there any Repentance, or forgiveness of sinnes, but by him? And doe you not think the Lord God will sweep away your Foundation? And now is it shaken, and strucke at, by the power of God. For is not your Foundation a refuge of lyes? and have not you and the Pope built them up together in your imaginations? and how long have you deceived the people, in telling them, that they are Ordinances of Christ? But now hath the Lord discovered you, by his *Eternall Spirit, Power, and Light*, that ye are strangers to the Ordinances of Christ, *which is the power of God*, Rom. 13. and by it you are comprehended, who practice these things for Ordinances: for thousands, thousands, ye cannot deceive with these things, which you practice for Ordinances; for in the light and spirit of Christ you are all comprehended, and seen, that you Preach the Traditions of men for Doctrine. And so, have you not lost the Name and Nature of the Ministers of Christ for ever? And doe you not see, that your down-fall is manifesting? And so, must you not beare the Name, and Fruits, and Markes of the Deceivers, and persecuting Generation. So let all (whose desires are after the Lord) take heed they be no longer deceived with this Generation, who practice these things for Doctrines and Principles, which they have no Scripture for, though they profess:

esse it to be their Rule; for by the *Scriptures* they are measured, and judged, and so are found contrary to it.



### *Election and Reprobation cleared.*

**VV**Hat? doe not the Priests and Professors say, and is it not one of their Principles they hold forth to the people, *That God hath Elected some men to salvation, and others to destruction, or reprobation (in the beginning) before the World began?* What? Is not this a damnable Doctrine or Principle, that they hold forth to the people; to say, *That God created man for destruction, before he had a being in the World?* Is not this contrary to Scripture? for doth not it say, *That he Created man upright, but they sought out many inventions,* Eccl. 7. 29. so, was not the man in the fault, who disobeyed God, and so fell into the Transgression, and Inventions, out of the innocent state which God created him in? So, may not all see, That reprobation came in through disobedience, after man was created? so it stood not in the creation, nor from the beginning, but came in in the Fall. *For God created man after his own Image; and so the fault stood not in the Creator. [God;]* For after the Creation, did not he say, *that all things which he had made were good?* and so, did not that which reprobatech from God, come in by disobedience, through the subtilty of the Serpent? So the fault was not in God, for after he had Created man, he looked upon the Earth, and said, *Behold, it was corrupted; for (saith he) all Flesh hath corrupted his wayes upon the Earth,* Gen. 6. 12. So the fault stood not in the Creator (as I said before.) But it may you will say, *that Caine was reprobated;* But did not the Lord say unto Caine, *If thou doe well, shalt thou not be accepted?* Gen. 4. 7. and it may be you may say, *that Esau was reprobated;* but had not he a Birth-right, and sold it? *did not he thus despise his Birth-right,* Gen. 25. 33. 34. and so, when he had sold his Birth-right, *he was not like to inherit Eternall life.* And was not this the cause  
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of his condemnation, or reprobation? and if so, God was not the cause of his destruction; for doth not he say, *That man hath destroyed himselfe, but thy help is in me, saith the Lord*; and then your ground and principle is false, who would lay the blame upon the Creator, that is in the creature. Is not this a damnable Principle or Doctrine, that the Priests hold forth to the people, who say, *that God ordained man for destruction*; if this be true, To what purpose is your Preaching and Praying? for then you have gotten much unrighteous wages from the people; for if they be *Elected*, they cannot be reprobated; and if they be reprobated, they cannot be saved by all your Praying and Preaching. If this *Doctrine* of yours be true; what need is there of you *Hirelings*? for may not the people doe what they will? for, if they be *Elected*, they must have it; and if created for destruction, they cannot be saved; if it be true what ye *Hirelings* say, the people might have saved much, which you have gotten from them unrighteously: But have you not in this (and many other things) discovered your rottenesse, and sandy foundation, and so let God be true and just, and every man that would lay the blame upon God, be lyars? For was it not the oldest time, or longest since, that reprobation was from the disobedience, and fall of man? and was this in the beginning, or in the creation? was it not since the beginning, and since the creation of the first man? and was not the oldest that was ordained for condemnation, since the beginning? and were not they ungodly men that were ordained for condemnation? and God Created man upright, and not ungodly. And so, they had first *turned the grace of God into lasciviousnesse, and denyed the Lord that bought them, (Jude 4.)* before the Lord denyed them, or *ordained them for condemnation*; and so the blame is not in the Lord, but in the creature, who first denyed the Lord, and turned his grace into lasciviousnesse, before the Lord denyed them, or *ordained them for condemnation*. Is not this the first reprobation that ever was read of, mans disobedience to God, fallen from him since the Creation? for then he had his Image, and so in the Fall, hath denyed the Lord, turned his grace into lasciviousnesse, and hath so become ungodly: this is he which is ordained of  
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old for condemnation, and so a Vessell fitted for destruction, who hath turned the grace of God into lasciviousnesse, which should have brought its salvation, and made him an Heire with Christ the *Elect*; and this should have kept him out of lasciviousnesse, *the grace of God which hath appeared to all men*; and this should have taught him to have lived godly and soberly, &c. Tit. 2. 11. And so have not all first despised their Birth-right, *the grace of God which hath appeared to them*, before they became a Fornicator, or a prophane person, like unto *Esau*? And so, doe not they become evill doers, like unto *Caine*, and as prophane as *Esau* was? And are there not many in their estate, prophane, and in envy? and are not such seeking to inherit the blessing? but are not they rejected, and finde no place for repentance? (Heb. 12. 16. 17.) *though some may seek it carefully with tears*. And to all such I speak, who are seeking carefully with tears, that you may come to finde the Inheritance, which is blessed for ever, which is the Seed of *Abraham*, mine *Elect*, saith the Lord, in whom my soule delighteth, *Isay 41*. And so, that ye may come to know your calling and election made sure, 2 Pet. 1. 10. For are not the Promises to *Abraham*, and to his Seed? and can there be any blessed, till they come to be gathered out of the worlds wayes, and worships? And so you may come to know to be of *Abrahams* Seed, Gal. 3. 15. and is not Christ the *Elect*? and must not all come to beleve in him, before their calling and election can be made sure? And are not all reprobates who are not in Christ? 2 Cor. 13. 5. 6. and so, they that are Christs, are of *Abrahams* Seed. And is there any that are in Election, but those that are joynt Heyres with Christ the *Elect*? (Rom. 8. 17.) And hath any a Birth-right, but who hath crucified the flesh, with the affections, and lusts, (Gal. 5. 24.) and is joynd unto Christ the *elect*? For is not Christ appointed the Heire of all things? Heb. 1. and must not all be joynd to Christ the *Elect*, before they can be Heires of God, and know their calling and election made sure? and so, they that are of Christ, are of *Abrahams* Seed, Gal. 3. 16. so the promises are unto them, and they are Vessells fitted for mercy, which he hath prepared unto glory, Rom. 9. 23. And so here all may see, that after man was lost, and had destroyed him-

himself through disobedience, that he could not be redeemed again, without the help of his Creator, *who in fulnesse of time sent forth his Sonne*, (Gal. 4. 4.) *who came to seek and save that which was lost*, Luke 19. 10. and so ye must beleve in the light, which *Christ hath enlightened you withall*, before you can Inherit your *Birth-right*, which is life eternall. For there is no other way to come to the Father again out of reprobation, out of the fallen estate which all men have fallen into. but to beleve in the light wherewith Christ hath enlightened you. So while ye have time. prize it, and come out from among those false teachers; and be ye seperated from them, that you may witness your Calling, and your Election made sure, and your Birth-right, which is Life Eternall.



### *The Word cleared from the Words.*

**I**N the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. In him was life, and the life was the light of men, John 1. To all people who are not convinced that the Bible is not the word. Was the Bible in the beginning? if not, the Bible is not the Word. For was not *Moses* the first Pen-man of the *Scripture*? and were there not many thousands of Generations before *Moses*? and was not all the Bible, since *Moses* had a beginning. seeing he was the first Writer of it? or how can any make but a word of that, which is many thousand words? And so, are they not lyars, that say; the Bible is the Word, when it is more then thousands of words? And doe you not reade, *how the Word was in the beginning*, before *Moses* was, and before Declaration was? for the Word was with God. And doth not the *Scripture* say, that the Word was God? And dare any say that the Bible is God? And were not all things made by the Word? And was there any thing made, without him that was made? And did the Bible

Bible Create, or make any thing? And is not the Bible a made thing? and so, the Bible hath been made by the Word. For did not the Word make all things? and was there not life in him? and was not the life, the light of men? And is the Bible the life? or is it the light of men? *And did not the Word become Flesh, and dwell among us?* And was ever the Bible made Flesh? And is not this an horrible Doctrine, and a false judgement that the Priests are in, to say, *that the Bible, or a Declaration of the Words, is the Word?* For this we say, and own to be the words of God, the words of the Prophets, the words of the Apostles: But they that say, *the Bible is the Word*, they are in another judgement then the Prophets and Apostles were in. For doth not David say, *that by the Word of the Lord were the Heavens made*, Psal. 33. 6. And did the Bible make the Heavens? And doth no Jeremy say, *that the Word is like a Fire, and like a Hammer, that breaketh the Rocks in pieces?* Jer. 23. 29. What? is the Bible like a Fire? or is it like an Hammer? or doth it break the Rocks in pieces? or hath the Bible these operations? for the Prophet saith, *the Word hath these*. And doth not the Apostle say, *That the Word is quick and powerfull, and sharper then any two-edged Sword, piercing even to the dividing asunder of Soule and Spirit, and of the joynts and marrow, and is a discerner of the thoughts and intents of the Heart*, Heb. 4. 12. What? is the Bible quick, and powerfull? or is it sharper then any two-edged Sword? If it be so, why then is not transgression cut down in all those that buy it, that have it? or can the Bible pierce even to the dividing asunder of soule and spirit, and of the joynts and marrow? or can the Bible see, or discern the thoughts and intents of the heart, which is without people? And did not the Apostle say, *that the Word which they Preached was nigh, even in the mouth, & in the heart?* Rom 8. 10. And did not the Apostle say, *That is the Word of Faith which we Preach?* And did not he say, *That it was ingrafted, and able to save their soules?* Jam. 1. 21. What? Is the Bible ingrafted in the heart? or is it able to save soules? or is it the word of Faith? Are not all the Priests and Professors deceivers, who tell people of another Word, then that which the Apostles and Prophets Preached? and are not all such accur-



sed, which Preach another word, then that which the *Scriptures* speak of, which is nigh in the mouth, and in the heart, the *Word of Faith*, and is ingrafted, and so is able to save *soules*? And did not the Prophet witness the *Word* in his heart like a burning fire shut up in his bones, Jer. 20. 19. And where doe you reade, that the Prophets or Apostles were sent to Preach a Bible, and call that the *Word*? for the Bible is many words, and it was given forth from the word and spirit of truth, which was in the Prophets and Apostles. And so, are they not false prophets? and doe not they cause the people to erre, through their lyes, and their lightnesse? (Jer. 23.) who tell the people, the Bible is the *Word*? And if they should tell you, that it is the externall word, doe they not lye? and is it not their own imaginations, when as the *Scriptures* speak not of an externall word? for the *Scripture* saith, *That he was clothed with a Vesture dipt in blood, and his name is called, The Word of God*, Rev. 19. 13. 14. What? is the Bible clothed with a vesture? or is the Bible dipt in blood? or where doe you reade, that ever any of the holy men of God, called the Bible, The *Word of God*? or gave the Bible the name of *Christ*, whose name is called, the *word of God*? And doe not the *Armies in Heaven* follow him, whose name is called, *The Word of God*? which *Word* was made *Flesh*, and dwelt among us. And are not you all deceivers of the people, and blasphemers, and contrary to the Prophets, and Apostles, when as ye would set the Bible in *Christs* stead? or would give the Bible the name of *Christ*, whose Name is called, the *Word of God*? who made all things, and without him was not any thing made that was made. And so, Of his own will begat he us with the *Word* of truth, that we should be a kind of first fruits of his *Creatures*, Jam. 1. 18. So we, are born again, not of corruptable seed, but of incorruptable, by the *Word of God*, which liveth and abideth for ever, 1. Pet. 1. 23. And so we also have a more sure *Word of Prophecie*, whereunto ye doe well to take heed (all people upon the Earth, that ye may come to know your salvation, and redemption) as unto a light that shineth in a dark place, untill the day dawn, and the day starre arise in your Hearts, 1 Pet. 1. 19. 20.

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## The Gospel cleared from the Declaration.

**F**Or (saith he) *I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that beleeueth, &c.* Rom. 1. 16. But doe not the Teachers say to the contrary, who say, *Matthew, Marke, Luke, and Johns Writings* are the Gospel? and may they not as well say, *There are many Gospels?* And doe they not bear witness contrary to the Apostles? For did not the Apostles call their writings, *A Declaration of these things which were most surely beleeved amongst them,* Luke 1. So (they that call the Declaration the Gospel) may they not as well say, *There are many Gospels?* For, did not many take in hand to set forth in order a Declaration of the Gospel? and were not they that set forth the Declaration, sent to Preach the Gospel of peace? and were not *their feet beautifull*, who Preached it? And was not this the reason, *Because the Gospel brought glad tidings of good things?* Rom. 10. 15. But where doe you reade, that they were sent to Preach the Declaration, and call it the Gospel, as the Priests doe now? or can their writings bring glad tidings, or give peace unto any? Doe they not erre, that call the writings the Gospel? Had not *Paul* (before he was converted) as much of the Letter, and was as Zealous as any of the Priests are now? And did not he shut up the Saints in prison? and are not the priests so in these dayes? and did not he receive his authority from the Chiefe Priests in that day? and when they were put to death, did not he give his Voice against them? and would not the priests doe so now with those they imprison? and was not this his zeale for the Law? and doe not the priests say, theirs is for the Gospel? and did not he punish them oft in every Synagogue? and did he it not out of a Zeale for the Law? And doe not the Priests now punish in their Synagogues, stocks and Imprisons often? and is not this their wicked Zeale? And did not he persecute even to *Branga Citie*

and did not he call this (after he was made a Minister of Christ) *exceeding madnesse*, Acts 26. 10. 11. and was not his Zeale then, and the Priests now, all in one nature? and then, is not their zeale, *exceeding madnesse* now, as his was then; For we never reade, That ever he, or any of the Ministers of Christ, persecuted any; but the Priests, who say, *Revelation is ceased*, are they not now found in the same nature that persecuted from the beginning, that *Paul* was in, before he was made a Minister of the Gospel? which is not after man, neither did he receive it of man, neither was taught it; but by the Revelation of *Jesus Christ*, Gal. 1. 11. 12. Now you that say, *Revelation is ceased*, doe you not Preach another Gospel, then that which the Apostles Preached? and are not all such accursed who Preach another Gospel, then that which they Preached, which is taught by the Revelation of *Jesus Christ*? And you that say, *That the Writings are the Gospel*; Is not that after man? and did not men write it? and so, man was before the writings, and the writings after man. For, *was not the Gospel Preached unto Abraham*, Gal. 3. 8. And did not the Apostles *satisfie the Brethren*, That the Gospel was not after man? And doth he not say, *that he neither received it of man*? But doe not Teachers receive things of man? and are they not taught it by man? And doth not the Apostle say, *that he was not taught it, but by the Revelation of Jesus Christ*? Now, doe you not say, *that Revelation is ceased*? and doe you not then Preach another Gospel to the people, then that which the *Apostle Preached*? and are not you accursed, who Preach another, and have it not taught by the Revelation of *Jesus Christ*? And doth not he say, *If we, or an Angell from Heaven, Preached any other Gospel unto you, then that which we have Preached unto you, let him be accursed*? and this Gospel was the power of God? But doe not your Teachers receive theirs from Man, from Books, from Schooles, and Learning, without them? and so it is not taught them by the Revelation of *Jesus Christ*; and then, they receive it another way, then the Apostles did receive it: and so, doe not they Preach another Gospel; then that which he Preached? And are not all such Preaches accursed, that Preach any other Gospel, or have it taught any other way,



way, but by the Revelation of Iesus Christ, as the *Apostle* had it taught? For is not Christ the same (and his way) *yesterday, and to day, and for ever?* Heb. 13. 8. for if Christ be the same, his way is not changed? and then, are not all they, who say, *Revelation is ceased*, accused? and unto such, *our Gospel is hid, which is the power of God.* And you are in the lost estate, *In whom the God of this World hath blinded the minds of them that beleeve not, lest the light of the glorious Gospel of Christ, who is the Image of God, should shine unto them,* 2 Cor. 4. 3. 4. 5. And so, (in the light of the Lord) ye are all comprehended, and seen to be in error, who say, *Revelation is ceased*, and call the *Writings, the Gospel.* And truth is cleared unto all people, over you all it shall stand, and all stumblings taken out of the way, to all who will, or can, receive the truth, and reade the Scriptures with understanding.



### Concerning the Light.

**T**O all people that are not convinced that Christ hath enlightened every man that cometh into the world, that all may come to know that which we bear witnesse to, is the same, which *Moses*, and the *Prophets*, and *Apostles* bare witnesse to, *That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles,* Acts 26. 22. 23. and so all may see, that the witnes which we bear witnes of, is the same that the *Prophets*, and the *Apostles* bare witnes to; and that we shall prove by the Scriptures of truth, both by the *Prophets*, Christ's own words, and the *Apostles*, *that he was given for a Covenant to the people, for a light to the Gentiles,* Isay 52. 6. and so here you may see, that he was not onely given for a Covenant to his people, but also, for a light to the *Gentiles*; as he saith in another place, *I will also give thee for a light unto the Gentiles; that thou mayst be my salvation unto the end of the Earth.*

Thus

*Thus saith the Lord the Redeemer of Israel, &c. Isay 49. 6. 7.*  
 but doe not the Priests say, that Christ hath not enlightened  
 every man that commeth into the world? Are not they of that  
 generation which rebell against the light, that know not the  
 wayes thereof, nor abide in the paths thereof? *Iob 24.* And  
 doth not *Iob* say, *that by his light he walked through darknesse?*  
*Iob 29.* and so, are not all in darknesse, who walk not in the  
 light of Christ within them? For *David* said, *In thy light shall*  
*we see light,* *Psal. 36. 9.* so all must come to beleve in the light  
 wherewith Christ hath enlightened them, before they can come  
 forth of darknesse, or to be children of God. But doe not your  
 Priests deny the light, and call it naturall? and doe you not see  
 that they are contrary to the Prophets, and *Iohn*, who said, *He*  
*came for a witnesse, to beare witnesse of the light, that all men*  
*through him might beleve?* And doe not your Teachers beare  
 witnesse contrary to *Iohn*? And would they not make *Iohn* a  
 false Prophet, who say, *It is but naturall that every man is en-*  
*lightened with?* For *Iohn*, said he, *was sent to beare witnesse of*  
*that light, which was the true light which lighteneth every man*  
*that commeth into the World.* Doe not your Priests beare wit-  
 nesse to the contrary? and would they not make *Iohn* a false  
 Prophet, and the Scripture to be false, who say, *Its naturall,*  
*that lighteneth every man that commeth into the World?* But  
*Iohn* said, *that it was the true light,* and not a naturall light:  
 For, he said, *that every man was enlightened that commeth into*  
*the World.* And now, whether ye will own the priests and pro-  
 fessors, to be true witnesses of Christ, who say, *that every man is*  
*not enlightened with the true light?* or ye will own *Iohns* witness,  
 which be bare of Christ to be true, who saith *He lighteneth*  
*every man that commeth into the world with the true light.* And  
 so, the one ye must own to be true, and the other false. And  
 saith he, *in him was life, and the life was the light of men.*  
 And he said, *that light shined in darknesse.* So here, you may  
 see, that light was in darknesse, but *the darknesse comprehended*  
*it not.* So all men may see, that the priests witnesse is false, and  
 contrary to the Prophets, Christ, and his Apostles. For if there  
 were no light in the world, what then should be the condem-  
 nation

nation of the world? For (he saith) *that this is the condemnation of the World, that light is come into the World, and men love darknesse rather then light, because their deeds were evill,* John 3. 19. And when Christ came (whom the prophets prophesied of) he said, *that the witnesse which Iohn witnessed of me, is true,* John 5. 32. For (saith Christ) *I am the light of the World, he that followeth me shall not walk in darknesse.* (John 8. 12.) *who lighteneth every man that cometh into the world. For I am come a light into the world* (saith he) *that whosoever beleeueth in me, shall not abide in darknesse,* John 12. 46. And this is the message which the Apostle declared, which we bear witnesse to, *that God is light,* 1 John 1. 5. And this message doe we declare to all the world, That all must come to beleeve in Christ the light of the world, before they can receive forgiveness of sins, or an inheritance among them that are sanctified by Faith in Christ. And this was that which the Apostle was sent, to turn people to, *from darknesse to light,* Acts 26. 18. And (saith he) *all things that are reprov'd, are made manifest by the light; for whatsoever doth make manifest, is light,* Ephes. 5. 13. So all people who love your own soules, and your Eternall peace, mind the light of Christ in you, which reproveth you for your evill deeds, and secret sins, which no visible Eye can accuse you of. And labour to be seperated from the evill wayes and worships of the world, and walk in obedience to the light of Christ in you, which reproveth you for all manner of evill, which is the true light that enlighteneth every man that cometh into the world, that all men, through him, might beleeve. And as you come to beleeve in the light, ye shall come to know Redemption, and Salvation by Christ the light of the world, and him to be your Saviour who lighteneth every man that cometh into the world, that all men, through him, might beleeve; and there is no other way, nor Name given under Heaven whereby men can be saved, but by Christ, *who is the way, the truth, and the life, the door by all which must enter; and he that climbeth up any other way, the same is a thiefe and a robber,* (John 10.) *For I am the way, the truth, and the life,*  
and



*and no man cometh unto the Father, but by me, Iohn 14. 6. He that beleeueth on the Sonne, hath Everlasting life ; and he that beleeueth not the Sonne, shall not see life ; but the wrath of God abideth on him, Iohn 3. 36. And these things doe we Declare unto you, in love to your soules, and that ye shall Eternally witnesse, either to your salvation, or condemnation, who reade this Book over, that it is in love to your soules ; therefore beleeve in the light, which Christ hath enlightened you with, that ye come to have fellowship with the children of light. And truly, our fellowship is with the Father, and with his Sonne Iesus Christ, whether you can receive our testimony, or not, that you shall know in the day of the Lord, that our fellowship is with Christ, who enlighteneth every man that cometh into the World. And there is no other way to come out of darknesse, but to beleeve in the light, wherewith Christ hath enlightned you.*



*Some good Grounds and Reasons why we deny  
the Priests of the World to be Mini-  
sters of Christ.*

**F**irst, because they are found in persecution, which the false Prophets, Scribes and Pharisees were in, who Stoeck, Imprison, persecute in the Synagogues, carry before Magistrates and Rulers, *Ier. 20. Mat. 23. Iohn 16.* these are the fruits of the false prophets, and not the Ministers of Christ, therefore doe we deny them.

Secondly, Because they look for their gain from their quarter, bear rule by their meanes, and teach for hire, and cry peace unto them, that put into their mouthes ; and he that putteth not into their mouthes, they prepare warre against him ; so they cloath with Wooll, and Feed with the Fat ;  
who

who ranne, and the Lord never sent them ; And therefore doe they not profit the people at all, Ier. 23. Esay 56. Ier. 5. Ezek. 34. Mich. 3. these are the false prophets Fruits, which the true Prophets were sent to cry against, which Fruits your Teachers bring forth ; therefore doe we deny them.

Thirdly, Because they stand praying in the chiefest place of the Synagogues, and are called of men Master, and outwardly appear beautifull, but inwardly like ravening Wolves, and so are in *Cains* way, in Envy ; and in *Balaams* Error, (*Mat. 5. Mat. 7. Mat. 23. 2 Peter 2.*) who loved the wages of unrighteousnesse. And *Christ* commanded his, not to stand praying, neither to be called of men Master, for these are the fruits, and the marks of the Scribes and Pharisees, to be called of men Master, &c. Therefore doe we deny them, who bear these fruits and marks.

Fourthly, Because they take a Text, receive Tythes, and hold up the outward Temple, which the *Apostles* witnessed against ; and Sprinkle Infants ; and tell people of a Sacrament, for which they have no *Scripture* ; and give people *Dauids Psalmes* in Rime and Meeter to be sung, and so cause the people to erre, through their lyes, and their lightnesse ; and they who practice these things for Ordinances and Doctrines, for which they have no *Scripture* from *Christ*, or his *Apostles* ; we deny them to be the *Ministers of Christ*, who teach their own Tradition for Doctrine.

Fifthly, Because they say, *God hath elected men to reprobation and destruction in the beginning, before they had a being.* And say, *the Bible is the Word* ; and *Matthew, Marke, Luke, and Iohn* are the *Gospel*, and deny the light that lighteth every man that cometh into the world to be the true light ; and so they that hold forth these things for Principles and Doctrines unto the people, they are proved by the *Scriptures of truth, the Prophets, Christ, and his Apostles*, to be false prophets, and their Grounds and Principles to be false. Therefore doe we deny them to be *Ministers of Christ*.

Sixthly, Because they say, *Revelation is ceased*, and so, they cannot prove that the Lord hath called them immedi-

ately by his voyce from Heaven into the Ministry, as the Apostles were ; and so they are proved to be Strangers to the Gospel which the Apostles Preached, the power of God, which is taught by the Revelation of Iesus Christ, who say, *that Revelation is ceased, and that the Lord calls none immediately by his voice into the Ministry.* And you that say these things, may you not as well say, That God hath changed his way : and you that hold these things, we deny.

Seventhly. Because they are Hirelings, and have a standing place in a Parish, and have Tythes and Stipends, or agree with the people for so much in the year, and doe not goe from Country to Country (as the Apostles did) except they be sent by man, and have so much in the year, or otherwise they will not preach, and so have a price for what they doe, as the false prophets had, and so, no Ministers of Christ ; for they were sent to Preach freely, *without money, and without price* ; and they had take heed of those who were greedy of filthy lucre ; and bid the people fly from such. For he who was a Minister of Christ, said, *Having Food and Rayment, let us therewith be content* : For he said, *we covet no mans Silver, Gold, nor Apparell, God is our witness.* And so these things were the men of God to fly, the love of money, which is the root of all evill. But doth it not appear that your Teachers are in these things ? and then we deny them to be Ministers of Christ.

Eighthly, Because they tell the people, *that false Christs, and false Prophets, are but now comming into the World,* which is false ; for the false Christs, and the false Prophets that Christ said should come ; Iohn saw, was come before his deasse, and all the world wandered after them ; for they went out from them, in that day when he gave forth Scripture. And so he said, *that ye have heard that Anti-Christ should come, even now are there many Anti-Christes, whereby we know that it is the last time,* 1 John. 2. 18. And so, all that dwell upon the Earth have worshipped the Beast ; *For Power was given unto him to make warr with the Saints, and to overcome them : and power was given him, over all kindreds, and tongues, and nations,*



ous, Rev. 13. 7. So it is not as the Priests say, That false prophets and *Anti-Christ*s are but comming in now ; for Heresie and false prophets came in before the Apostles decease : For he saw, That all Nations, and Kindreds, and Tongues, peoples, and multitudes, had worshipped the Beast, and received his marke. And so, the people are but now comming from under the Beast, and the false prophet, out of false wayes, out of false worships, out of Heresie, into the Spirit, into the truth, to worship in spirit : and in truth is the Lord now gathering his people from all Countries and Nations, where they have been driven and scattered, in the cloudy and dark day of *Apostasie* which hath been spread over the world : and so, it is not as the Priests say, That Heresie is but comming in now ; for now are people but gathering out of it ; For now is the Lord bringing againe the *Captivity of his people*, and that is a trouble to the Priests, that people come to see them, and comprehend them in the light of the Lord, to see them to be no *Ministers of Christ*, which they have professed themselves to be. And now is the day of tryall come upon them, and now must they be shaken in their Principles and Doctrines, which are built upon a sandy foundation, *who erre in vision, and stumble in judgement*, Isay 28. the Lord shall gather his people from among them into his spirit, and they shall worship in it, and it shall leade them into all truth, and bring them into one heart, into one mind, and so they shall be Baptized into one body, by one spirit. So all you who will own *Christ* for your Leader, must deny them, who practice these things afore-mentioned ; For he was given for a Leader, and a Commander to the people, Isay 55. 4. And so, all you that are seeking rest, and have not found rest nor salvation among the Priests, mind the light of *Christ* in you, that lets you see the pride, and haughtinesse of your hearts, and all your vaine glory, which you must be seperated from, if ever you own *Christ* the light of the world to be your Saviour ; all old things must passe away, (your former conversation, which is corrupt, according to the old man)

all

all your fashions, customs, and traditions, before ye can witness to be new creatures. Many more reasons might I have given, why we deny the priests of the world; but it may be you cannot bear them now, so I leave it to that of God in all, and let that answer me. And doe in love exhort you all to mind the light of *Christ* in you; and as you love it, and walk in obedience to it, you will come to know freedom from these things which are contrary to it: and if you hate it, it will be your condemnation in the day of the Lord; when he appears to reckon with all, for the gift or talent which they have received of him; and he will reward and recompence every one, according to their improving of it; and so you shall be judged according to your gift and talent as you doe improve it. So beleve in the light, while ye have time, which *Christ* hath enlightened you with-  
all.

*John Grave..*

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**F I N I S.**

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Goodwin, T. J.